the women start to carry the valuable things away and hide them; the cattle are driven into the Dinka-country. Now a company of warriors come, the "army of the king"; they rob the villages, all the fowls are seized, and the dura is carried away by them. When the "army of the king" turns back, they bring the cattle back from the Dinka-country. Two cows are loosened by the *chief*, and are given to the king. But the king is angry, he says: "Go, and pay (greater) amends!" Then the people pay; one gives a cow, and another one also gives a cow, till there are ten; then the cows are brought to one place. Now an ambassador from the king comes, he comes to the *chief*, and asks: "How is the matter?" The *chief* answers: "The matter is settled." The cows are brought and shown to the ambassador for examination. And besides they give some sheep to the ambassador and to the other people of the king (who have come with him), to please them. The people of the king take them, saying: "The matter of the man is bad! (that is: the gifts are not sufficient)". Now another cow is killed (and given to the ambassadors of the king). After that the cows (the ten cows mentioned above) are brought, and the people of the king go to Fashoda (with the cows), together with the family of the murdered one. The family of the man who has been murdered, receive five cows. The king gives them five cows and an ox, as a mourning (a mourning-fund) for their dead relative.

19. Blood Revenge.

Jal mɔ̀ŋ, jal Mɛ̀ŋmɛ̀, jal mɔ̀dɔ̀k, ka ɛ̀ɲɔ̀ yí rɛ̀ŋ Yɔ. Ka tɛ̀ŋɛ́ gɛ́n á yɛ̀ɲɛ́ŋ. Ka jî ɛ́ŋ lwí yí fɛ̀ɲ kwɛ́, ka yɛ́ ɛ́ŋ mɛ́ɲ, ka yɛ́ cháɲ wɛ̀t, ka jî ɛ́ ŋ̀(yí) ɲyɛ́r ɛ̀ɲí-bɛ̀ɲ̀, ka ɛ́ɲɔ̀ ɟɛ̀ɲ, ka yɛ́ dwɛ́ŋ̀; ka yɛ́ rwɛ́ŋ dwɛ́ŋ̀, ka yɛ́ tɛ̀ŋɛ́; ka yɛ́ rwɛ́ɛ̀ tɛ̀ŋɛ́, ka bɛ̀l kɛ̀l wɛ̀ɲ̀, ka ɟɛ̀ɲ kɛ̀l, ka ɛ̀ɲɔ̀, ɛ́ɲɔ̀ yɛ́ɛ́ bɛ̀l; ka bɛ̀l tɛ̀ɲ́ wɛ̀t ŋ̀ kɛ́r, ka bɛ̀l tɛ̀ɲ́ wɛ̀t, ka ɟɛ̀ɲ kɛ̀l, ka ɛ̀ɲɔ̀; ka ɲwɛ́ɲɔ́ ɲwɛ̀ɲ̀, ka ɲɲɛ́r ɛ̀ɲí kɛ̀ɲ̀l kɛ̀l wɛ̀ɲ̀, ka yɛ́ ɛ̀ɲɔ̀. (kɛ́t) ɟɛ̀ɲ ɔ ɛ̀ɲɔ̀ yí rɛ̀ŋ. K'à gwí ɛ́ɛ́ɛ́, ka Cháɲ ɛ bwɛ́ɲɛ́ kɛ́ɲɛ́.

A certain man, a man of Mɛ̀ŋmɛ̀, a very good man, was killed by king Yɔ. His relations mourned for him. — At that time people (Shilluks) used to run away from the country of the whites (i. e. Arabs), those were caught by the relatives of the dead one, they were all put into a house, and when they numbered sixty, then beer was brewed, and it was mixed with flour; when they had finished mixing it, they sifted it; when they had finished sifting it, a drum was brought out, and one man was brought, and was killed; he was the one for beating the drum. Early next morning the drum was put into the house; when they had put the drum into the house, again a man was brought out and killed; and he was mourned. Thus all the sixty men were brought out and killed, in the place of the one man who had been killed by the king. That was the reason why the Shilluks were much afraid.

A certain man, a prince, whose name was Buk Dɔ Jɔk Buin Dɛŋyiaŋ, carried on a law-suit. Buk was a good man; he had a slave, whose name was Oshaŋgo. He carried on the law-suit with Ayik, in the court of king Nyakwachɔ. And his servant ran in front of him (or: came instead of him, viz. of his master), and was stabbed by Ayik with a spear, so that he died. (As a punishment for this misdeed) the village Ogwɔ̱ŋ (which was the village of Ayik) was destroyed by the king; the children (of the village, or of Ayik) were caught, and Ayik was brought (banished) to Detang.

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33. A killed Crocodile is the Property of the Magistrate.

Kɛ̱t mak nam, kɔ: ŋɔ̱ŋ kɔ̱ɲɔ', kɔ ŋɔ̱ŋ nɛŋ̀ yɛ̱t, kɔ lɛ̀t nɔ̀n yɛ̱t, kɔ ruk ɛ lɛ̀ŋ, kɔ kɛ̀ɛ wɛ̱ŋ̀ɛ lɛ̀ ruk, kɔ jɔ̀ ɟɔ̱ɔ̱ɲ, kɔ jɔ̀ chɔ̱ŋ. Kɔ wɛ̱ɛ rɔ̀, kɔ wɛ̱ɛ lɛ̀ŋ, kɔ ŋɔ̱ŋ wɛ̱ɲ, kɔ ɛ̀ɛ kɔ lɛ̀t, kɔ ɛ wɛ̱ɛ̀ŋ lɛ̀ ɟɔ̱ɔ̱ŋ. Kɔ ŋɔ̱ŋ rɛ̱ɛ̀ɛ wɛ̱ɲ, kɔ tɛ̱ɛ̀ɛ̀ ɟɔ̱ɔ̱ ɛ ɛ̀ɟɛ̱ɛ̀ŋ, kɔ ɟɔ̱ɔ̱ŋ kɛ̀ɛ̀ yɛ̱ wɛ̱ɲ, kɔ ɛ̀ɛ̀ nɔ̀ɲɔ̀. Kɔ ŋɔ̱ŋ kɔ̀ wɛ̱ɲ, kɔ jɔ̀kɔ lɛ̀ŋ̀, kɔ yɛ̱ ɟɔ̱ɔ̱kɛ̀ɛ̀: ɛ̀ɛ̀ ɛ ɟwɔ̱ɔ̱k ɔ̀k? Kɛ̱ɛ: ɛ wɔ̱ɔ̱k! Kɛ̱ɛ: dɛ̱ ɛ yɛ kɛ̱t? Kɛ̱ɛ: ɛ̀ɛ̀. Yɛ̀k! Kɔ ɟɛ̀k. Kɔ ɛ kɔ: ɛ̀ɟɔ̱ɔ̱, kɔ̀ ɟɔ̱ɔ̱ kɛ̀ɛ̀ŋ. Kɔ kɛ̀ɛ ɟɛ̀k kɛ̀ɛ̀ŋ. kɔ ŋɔ̱ŋ lɛ̀ŋ̀ ɛ̀ɛ̀ŋ, kɔ ɛ̀ɛ̀ ɟɔ̱ɔ̱ɲ yɛ̱ ɟɛ̀ɛ̀ŋ, ɛ̀ɛ̀ɛ̀ kɛ̀ɛ̀ŋ. Kɔ ɛ chɛ̱ɛ̀ɛ̀ɲ, kɔ ɟɔ̱ɔ̱ dɛ̱ɛ̀ɛ̀, kɔ ɛ chɔ̱ɔ̱ŋ; ŋɔ̱ŋ kɔ: ɟ, ɛ̀ɛ̀ ɛ̀ɛ ɛ̀ɟɔ̱ɔ̱. Ŋɛ̀ɛ̀ wɛ̱ɲ̀ɛ kɔ ɛ̀ɛ̀ wɛ̱ɲ̀ɛ kwɛ̱ɛ̀t, kɔ chɔ̱ɔ̱ɲ yɛ̱ ŋɔ̱ɔ̱ yɛ̱ɛ.

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Kɔ ɟɛ̀ɛ̀ɲ ɛ chɛ̱ɛ̀ɛ̀ɲ, kɔ ŋɔ̱ŋ lɛ̀ŋ̀, kɔ ɛ pɛ̀ɛ̀kɛ̀ kɛ̀ɛ: ɛ̀ɛ̀ɛ̀ yɛ̱ɛ̀ ɟɔ̱ɔ̱, yɛ ɟɛ̀ɛ̀k pɛ̀ɛ̀kɛ wɛ̱ɲ̀ɛ, ɟɛ̀ɛ̀ kwɛ̱ɛ̀ɛ̀ɛ̀ kɛ̀ yɛ̱ɛ ɛ̀ɛ̀ɛ̀ kɛ̀; kɛ̀ɛ: ɛ̀ ɟɛ̀ɛ̀ ɛ̀ɛ̀ɟ? Yɛ ɟɛ̀ɛ̀ kwɛ̱ɟ. Kɛ̱ɛ: ɟ, kɛ̀ɛ̀kɛ̀ wɛ̱ɲ! Kɛ̱ɛ: ɟ, ɟɛ̀ɛ̀ɲ ɛ̀ɛ̀ɛ ɛ chɔ̱ɔ̱ŋ kɛ̀ ɟɛ̀ɛ̀ŋ ɛ̀ɛ̀ɛ? Kɛ̱ɛ: ɟ, ɛ chɔ̱ɔ̱ŋ, ɛ̀ɛ̀ŋ̀ɛ ɛ̀ɛ̀ɛ ɟɛ̀ɛ̀ɲ. Kɛ̱ɛ: ɟ, chɔ̱ɔ̱d! Kɔ ɛ kɛ̀ɛ̀ɟɛ̀, ²kɛ̱ɛ: yɛ kɔ chɛ̱ɛ̀ɟ. Kɛ̱ɛ: ɟ, ɛ̀ɛ kɛ̀ɛ̀ Bɛ̀ɛ̀kɛ̀ɛ̀ɟ. Kɛ̱ɛ: ɟ, ɛ̀ɛ kɛ̀ɛ̀ɟɛ̀.

Kɔ yɛ kɛ̀ɛ̀ɟɛ̀, kɔ yɛ wɛ̱ɲ̀ɛ Bɛ̀ɛ̀kɛ̀ɛ̀ɟɛ̀, kɛ̀ yɛ̀ ɟɛ̀ɛ̀kɛ̀, kɛ̀ɛ̀ɛ: ɛ̀ɛ̀ɛ (ɛ̀ɛ̀ɛ̀), yɛ̀ ɟɛ̀ɛ̀ɛ̀ yɛ̀ kwɛ̀ɟ kwɛ̀ɟɛ̀ ɛ̀ɛ̀ɛ̀; kwɛ̀ɟɛ̀ ɛ chɛ̱ɛ̀ɛ̀ɛ̀ ɟɛ̀, kwɛ̀ɟɛ̀ kɛ̀ɛ̀ŋ. Kɛ̱ɛ: ɟ, yɛ̀ chɛ̱ɛ̀ɛ̀ ɛ̀ɟɛ̀, ɛ̀ɛ̀ɛ̀? Kɛ̱ɛ: ɛ̀ɛ̀ɛ̀, kɛ̀ɛ̀kɛ̀ yɛ̀ɛ. Pɛ̀ɛ̀ ɛ kɛ̀: ɛ̀ɛ̀ɟ, (ɟɛ̀ɛ̀ɛ̀), kɛ̀ɛ̀ chɛ̱ɛ̀ kɛ̀ ɟɛ̀ɛ̀k yɛ̀ ɟɛ̀ɛ̀kɛ̀ɟ. kɛ̀ ɟɛ̀ɛ̀ŋ! Kɔ ɛ kɛ̀ɛ̀ŋ, kɔ ɛ chɛ̱ɛ̀ɛ̀ ɟɛ̀ɛ̀k yɛ̀ ɟɛ̀ɛ̀kɛ̀ɟ, kɛ̀ ɟɛ̀ɛ̀ŋ; kɔ yɛ kɛ̀ɛ̀ kɛ̀ɛ̀ rɛ̀ɛ̀, ɛ ɛ̀ɟɛ̀ɛ̀ ²ɟɛ̀ɛ̀ɛ, kɔ yɛ rɛ̀ɛ̀ŋ.

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It was at the time when the river was barred (shut up for fishing), and the people slept on the river bank, and the net was sunk down on the bottom of the river, and the fish came, and the net caught fish, and the people cooked and ate them. And when it grew morning, the fishermen came, and the people went fishing again, then a crocodile was speared, and it seized a man; the people became afraid, and ran away, but those among them who were brave, remained; they brought the man who had been bitten by the crocodile out on the river bank. Then they killed the crocodile, and went out of the river (taking the crocodile with them). The chief came, and asked, "What about the crocodile?" They answered, "It is killed." They asked again, "But where is it?" Answer, "It is still here." The chief said, "Skin it!" And it was

[1] "When the river was caught, and the people went".
[2] that the people might hear.

LEGAL PROCEDURE

According to Hofmayr, Shilluk law "...is a law of tradition based on decisions of Nyikang and of previous kings."(1) He maintains that justice is very arbitrary and depends much on individual interpretation and custom. The settlement chief has a court to which are brought cases which the gol leaders and the hamlet headmen feel unable to settle or which are too serious for them to judge. The accuser and accused appear before the settlement chief and the headmen is often called as witness, while the elders assist. In major disputes, or if the settlement chief's decision is appealed against, the matter is brought before the *reth*. Hofmayr further states that important cases are treated by him and his judgement is final.(2)

In the courts compensation is awarded for homicide and fines in cattle or goats, according to the seriousness of the offence, are imposed for disputing the *reth*'s judgement, refusing to pay royal tribute, wounding a royal prince or princess, for theft, robbery and sexual offences. Apart from minor offences it would appear that offenders were brought to court and tried, not so much for private wrongs as for public delicts or crimes coming under the general category of breaking the *reth*'s peace, disputing the *reth*'s judgement, breaking the *reth*'s and Nyikang's laws.

Information suggests that in practice in the past the *reth*'s judicial authority was by no means undisputed. Hofmayr maintains that an order or judgement of the *reth*'s court was executed by the *reth*'s bodyguard, which consisted of a number of youths who followed the king everywhere. According to the same authority "blood revenge is well known among the Shilluk and feuds do exist between persons, between families and also between villages."(3) The fine for homicide is 10 head of cattle; formerly a girl was taken instead of cattle. According to both Seligman and Hofmayr, the *reth* kept the cattle but might give two or three cows to the family of the deceased as compensation. This practice is comparable to similar legal procedures in communities in which feuds still flourish and the central authority does not exercise very extensive political powers.

Intervention in a serious feud between two districts probably took the form of the *reth* supporting one side against the other, and self-help, sometimes back by the *reth*'s intervention, was possibly the means of obtaining compensation and settling disputes which were not willingly submitted by the two quarrelling parties to arbitration and the judgement of a court. On the other hand, a description of the settlement of a feud by Oyler suggests that the role of the *reth* is essentially that of peacemaker, but that his functions can only be exercised if the disputants are willing to make peace.(4) In this respect it would appear that the role of the *reth* is comparable to that of other ritual and peacemaking functionaries among the Nilotes, such as the leopard-skin chief of the Nuer and the Dinka spear-chiefs.

(1) Hofmayr, *Die Schilluk*, 1925, p.157.
(2) *Ibid.*
(3) *Ibid.*, p.162.
(4) Oyler, *J.A.I.* 1930, Vol.III, No.3, pp.296-99.

19: Howell & Thomson E, G-5 (1943-1944) 1946
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643 We did not witness the selection of the head. During the *reth*'s stay
[778] at Debalo the period of amnesty for adulterers and seducers, which is mentioned by Munro, comes into effect. Adulterers and seducers
[684 of unmarried girls are able to avoid the full legal consequences of their
676] sins by paying a small fine in goats and sheep to the *reth*. A few Shilluk took advantage of this, and some thirty sheep and goats were brought in.

During the period of semi-seclusion, apart from the preparation, both parties remained comparatively inactive. After three days all was ready for the final and public phases of the installation ceremonies.

The Installation Ceremonies.

631 The conventional opposition between the northern and southern
643 divisions, of the country Gol Dhiang and Gol Nyikang, now becomes
616 clearer. The boundary between them is the watercourse called Arep-jur, which means "the gathering of the peoples", and which lies about half a mile to the south of Fashoda. Headed by the chief of Gol Nyikang, chiefs, warriors and headmen had been flocking in to Debalo to join forces with the *reth*-elect, and it is their traditional duty to guard him and to support him in his struggles with Nyikang. Nyikang has taken up residence at Adodo a few miles north of Fashoda, and the people who live north of the boundary muster to his aid. The three days semi-seclusion of the *reth* at Debalo and Nyikang at Adodo is thus primarily a period of preparation for the mock battle to come. The march of the *reth* from Debalo and Nyikang from Adodo and their meeting on the high ground above Arep-jur symbolises the ceremonial division of the country into two moieties. The balance between them is strongly emphasized at all points. Nyikang must have his shield borne by a special bearer; so must the *reth*. Certain ritual objects, spears, beads, and the like must accompany the *reth*; others must be carried with Nyikang. Moreover, the joining in battle of the two parties, the capture of the *reth*, and the subsequent rites and ceremonies is an occasion in which all classes and sections of the Shilluk participate, and the formal election and installation of the new